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EDITORIAL NOTES.

The preparation of tracts and booklets in the English language for Indian readers is a most important work. Of the many thousand tracts published for English and American readers, scarcely one in a thousand can be used effectually among Hindus and Muslims in India. The whole setting of the tract is foreign to India. The environment of the subject as well as of the writer is strange and many of the illustrations are inapplicable and for this reason they are pointless.

We are glad to call attention to a few of the English tracts and booklets of the N. I. Tract and Book Society of Allahabad. First we would mention three tracts of 4 pages each, entitled

- (a). *How a troubled Soul found rest.*
- (b). *A Living Miracle.*
- (c). *Life from the Dead.*

The first two contain a brief account of how two Indian Christians found salvation in Christ. The third sets forth Jesus as the author and restorer of spiritual life to the man who is dead in trespasses and sins.

Two booklets also deserve special mention :

- (a). *The Transmigration of Souls*, a strong refutation of this popular doctrine by the Rev. G. I. Dunn.
- (b). *The Value of a Child* by Rev. F. S. Ditta M. A. S. T. B. A reading of this booklet will bring courage and faith to every one engaged in educational and Sunday School work. Will not some of our more gifted missionary friends set themselves to produce original tracts and booklets on the fundamental doctrines of religion. Eschewing all controversy, let us have the gospel set forth in positive statements from a scriptural standpoint.

Sometime since we were obliged to contradict an assertion boldly made in the Arya Gazette to the effect that the C. M. S. missionaries and workers in the Kangra valley were assuming the garb of faqirs even to the wearing of the *tilak* in order to deceive the people.

The story was so absurd that no one with a little common sense would believe it. However, in order to find out the facts in the case we have been at a little trouble to find out just what measure of truth there might be in the story. A friend writes to say that the story "is a gross distortion of facts". It seems that in passing through the Wazira Rapt valley in Kulu, three native evangelists dyed their pagris &c with "gera." Meeting an Arya of the Forest department at Teri they debated with him on several occasions. This man accused them of deception, although it is hard to see how such a charge could be maintained when the presence of a European missionary in his ordinary costume, not to mention the character of the teaching, bespoke the Christian character of the messengers. If the adoption of the "gera" colour is a deception, what are we to say of the Arya practice of adopting Christian methods of work, not to mention English shoes. Surely such charges are to say the least ridiculous. But when it is said, as the *Arya Gazette* averred, that European missionaries were given to the practice of adopting Brahminical clothes and the *tilak* in order to pose as Hindu teachers, we see that the whole story was absolutely false.

Just to show that our Arya friends can appreciate the evil of exaggeration, especially where it affects the other fellow, we quote the following from the *Arya Messenger* in regard to the Rev Mr. Holloway of the C. M. S. on the doings of Brahmin priests :—

The Christian missionaries sometimes represent partial truth in too glaring a light so that they lose their very charm when they are meant as universal applications to be placed before the world as such. Mr. Holloway, of the Church Missionary Society, who is stationed in the Central Provinces, takes this view of the Brahman priests:

He says:—"In the villages and towns, among those people who are the backbone and sinew of India, *i. e.*, the industrious tradesmen and farmers, they (Brahmins) teach that offerings must be given to the village priests to insure blessing and salvation; and he must be paid for every verse of their religious books that he reads or recites to them, the meaning of which he never explains. From

Benares, Allahabad, Puri—cities famous for some notable shrine—agents are sent by the priests to every town and larger villages in India to induce the people, by deceit and lies, to go on pilgrimage. When they have gathered a few pilgrims together, they take them by train to their master, who, under cover of religion, fleeces them of all their hard earned savings of years. Sometimes they do not leave them enough to pay their train-fare home, and many, trying to reach their homes on foot, die on the roadside. In this way hundreds of families are made paupers. We have known a young man to rob his parents of all their savings of years and leave them penniless in their old age, in order to go on pilgrimage to Puri to worship the idol of Jagannath. So deluded are others, that they borrow money for offerings, the interest of which soon absorbs houses, land, and cattle."

The Brahman Panda priests at the great bathing Ghats such as the Ganges, Jumna, Haridwar, Thaneshwar, Mathura, Benares, Gaya, bank of Saraswati, &c., &c., are generally very greedy and they resort to such undesirable practices in order to rob the innocent pilgrims of their money, as have earned a very bad name for them, but to say that they are the sole cause of the present resourcelessness of India is going too far. They are, no doubt, to a certain extent responsible for the ruthless waste of money on pilgrimages, but other causes have also combined to drag down India from its high pedestal."

Current Thought and Incident.

IF THERE HAD BEEN NO SAVIOR.

The mind of man can hardly picture a vision so dark as this world without a Savior. Sin came into this world very early in its history, but the promise of a redeemer came quickly to man in his misery and helplessness. It is true that humanity had to wait through many weary centuries until in the fullness of time Christ was born. But the hope of salvation made life possible through all those long ages of waiting.

Is it worth while to try and form an idea of what this weary earth would be if it had lingered on for thousands of years in sin with no divine power to come to the rescue?

It is useless to talk of the development of man through his own efforts towards holiness. There is no evidence that man would have done otherwise than he always has done, adding sin to sin, wretchedness to wretchedness, without a divine rescuer. Where men do show the triumphs of growth in virtue is always where Christianity has done its best work. Even if it were true that the great religions of the Orient were producing an increasingly noble type of humanity, we should still have to trace history back to that distant day when God revealed Himself to men in primitive times. But even that is forgotten, and the religions of the Orient, untouched by the blessings of Christianity, show fruits less beautiful than those which grew on the same tree hundreds of years ago.

What would the world be without a Savior can only be answered in part by looking to those portions of the earth where the Savior is comparatively unknown. But no land upon the earth to day shows an utter absence of all Christian influence. Sometimes it is very small, but it is at least present in some small degree, and increasingly apparent as the years roll by.

What would the world be without a Savior? What hope would there be beyond the grave? Nothing so impresses our missionaries to heathen lands as the blank hopelessness of the people in regard to the future. They are going out into the dark. Christ came to shed light upon death and the hereafter. The gloom of the grave is largely dispersed as we see standing beside it the risen Lord, saying, "I am the resurrection and the life." As we think of the great future, we hear Him saying, "In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also." If there had been no Savior we should have had no certainty about the great unknown future. We could only have said "We came from the dark, and we are going out into the dark." Or as one who refused to accept the testimony of Christ declared, "Life is a barren waste between two rugged peaks of eternity. We cry aloud, but the only answer is the echo of our wailing cry. From the voiceless lips of the unreturning dead we hear no voice." Then grasping at a fancy where he had thrown away a fact, he declared, "But in the night of death hope sees a star, and listening love hears the rustle of a wing." What a poor consolation to guess at a hope that might have been a glorious certainty for him.

If there had been no Savior, we should not have known how to reach that heavenly country when this earthly life is done. We should not have learned the way of salvation. It was Christ's own lips that declared that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." It was Himself who declared that God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

If there had been no Savior we should not have beheld upon the earth a perfect type of humanity, the pattern for all the times to come. Up to the time of the coming of the Lord Jesus the type of manhood accepted by all men had force without gentleness, judgment without mercy. Christ brought to the world an entirely new type of manliness.

If there had been no Savior, womanhood and childhood would never have come to those rights which belong to them naturally, but which selfish man would never accord except by the power of God's grace, making him a new creature. When Christ established His kingdom it brought in a new estimate of human rights, not men's rights only—the weak against the strong—but woman's rights and childhood's rights, never admitted by heathendom.

If there had been no Savior, war would have been the rule and peace the exception, instead of peace the rule and war the exception. Men would have gone on enslaving each other as they always do where no higher law restrains them.

If there had been no Savior the world would long since have become weary of its own life, for the darkness would have settled down as a hopeless pall.

If there had been no Savior, learning might have increased to some extent, for the mind of the sinner is fertile as well as the mind of the saint. But learning, unredeem-

ed by the love of God is hardly less selfish than the lust of power.

The world is bad enough, because although the Light is come, too many still love darkness rather than light, for their deeds are evil. But if Christ had not come there would have been no turning of the best discoveries to the welfare of man, no consecration of wealth and power to the service of humanity, no emulation in noble deeds to make men nobler and so happier.

If the Savior had not come, the work of the evil one begun in Eden would have had its fullest triumph and God would have been driven from His dominion in a world of His own creation.

But blessed be God, the Savior, our Savior, has come, and he shall reign for ever and ever.

Has His reign begun in your heart and life?

"MOSLEM AND HANEEF."

There was a decidedly Moslem atmosphere—about the February meeting of the Royal Asiatic Society. For not only was the drift of the paper conveyed by its title, "The origin and import of the names Moslem and Haneef" but the lecturer was Doctor D. S. Margoliouth, London Professor of Arabic at the University of Oxford; besides which, one of the Indian gentlemen present, took part in the discussion which succeeded the lecture. It was this Moslem gentleman, Mr. Abdullah A. Sohro-worthy, at present a law student in London, who emphasised the fact that the religion and religionists of his faith should be called by their correct names and not by that of their great prophet and propagandist—though it will take non-Moslems a considerable time to break themselves of the bad habit. Dr. Margoliouth himself, in his opening sentence remarked "Although the religion founded by Muhammad is called by strangers after his name, its followers designate it differently."

Lord Reay, Chairman of the meeting, when proposing a vote of thanks to the London Professor, characterised his paper as "exceedingly learned." The two words "Moslem" and "Haneef" were discussed very fully, and the theory was advanced, "not without diffidence," as the lecturer remarked, that they originally belonged to the followers of Musaylimah the Prophet of Banu Haneeefah. Dr. Margoliouth cited a number of quotations from the Koran to prove that the word Muslim, though adopted by Muhammad for his community, existed with some sort of religious value before the prophet's time, and stated that Muhammad himself is not likely to have selected a designation which had an unpleasant association in being connected with the idea of 'treachery.' The founder of a new sect," said the lecturer, "would not give it a name which could naturally be interpreted as 'the Traitors'; but he might conceivably take over the name from some other community and endeavour to assign it a less compromising signification. With, or without the aid of comparative philology, he might have assigned it in a sense which would well accord with the fundamental tenet of his religion, the Unity of God; for the equivalent of this verb in Syriac or late Hebrew might mean to give in entirety, so that a Muslim would be one who gave God complete control over the Universe, whereas a Mushrik, or polytheist, was one who made God only a shareholder in it." On the whole, the learned Professor inclined to the belief that the Prophet was acquainted with the term as signifying a monotheist, but that as the picking up and arranging of information as he saw fit were much in the Prophet's manner, we need not be surprised if his suggestions as to the origin of the word were erroneous.

When dealing with the word "Haneef," Dr. Margoliouth stated that there seemed to be no traditional meaning attached to it, and therefore, its signification must be arrived at by interpreting it as Arabic, judged from the sense of kindred words, or by regarding it as a foreign word, or by collecting the passages in which it occurs and finding a meaning which will suit them all. Of this last method of interpretation—the others being scarcely satisfactory—the Professor said, "It is difficult to obtain a sense which will satisfy every passage in which we meet the word, but in the Koran the rendering monotheist will probably suit every verse; and since the words with which it is coupled are either, 'not being a polytheist,' or 'making God the sole object of worship' we shall probably be right in the assumption that this was, in Mahommed's opinion, the connotation of the term." The word, the lecturer stated, has been thought to denote a particular sect and this led him to advance the suggestion that it originally belonged to the followers of Musaylimah, the Prophet of Banu Haneeefah; "the word 'Haneef' might stand for the follower of the religion of a man of the tribe Haneeefah without great straining of the grammatical conscience." Palgrave relates a story in which the name Banu Haneeefah has become confused with the religious name, and says that after the defeat of Musaylimah, his native valley was called the valley of Haneeefah, or 'orthodoxy.'

Towards the conclusion of his paper Dr. Margoliouth discussed the history of Musaylimah, and gave many interesting facts concerning him, as also a number of his reported sayings. There is evidence to show that Musaylimah was a Prophet before the time of Mahommed, and that the latter was his pupil; in the histories and traditional books, Musaylimah first figures as a member of the embassy from Banu Haneeefah to Mahommed. The versions of the part he played are somewhat conflicting, one account makes Musaylimah demand recognition from Mahommed; another says that he remained to guard the baggage while the other members of the embassy had their audience of Mahommed; while a third says that Musaylimah wrote to Mahommed, as from one Prophet of Allah to another, suggesting that they should divide the world between them. In all cases, however, Musaylimah comes off decidedly second best, receiving severe rebukes and scathing answers. The following are among the specimens of the sayings of Musaylimah given by Dr. Margoliouth:—"The elephant! What is the elephant? He has a poor tail and a long trunk, and is but a trifling part of the creations of thy God." "Croak, frog, croak as thou wilt; part of thee in the water, and part in the mud; thou hinderest not the drinker nor dost thou befoul the stream." "Verily, we have given thee the jewels: so take them to thyself and hasten: yet beware thou be too greedy or desire too much." The great mass of matter given by Tabari and others about Musaylimah may be regarded as fabrication, but the Professor considered that slightly more importance might be attached to the statement that Musaylimah was a conjuror; he is supposed to have astonished the people by getting an egg inside a bottle with the use of chemicals, and to have been successful in curing wounded birds. "There is," said the learned lecturer, "a curious Persian word for conjuring tricks which figures in all these stories, showing that the traditions all come from the same source." Of his teachings very little is known. Sprenger considers that Musaylimah was more moral than Mahommed, but Moslems declare that he permitted wine and declared prayer to be unnecessary; he is supposed to have consecrated a sanctuary at Yemamah, bearing some resemblance to that at Mecca.

The Professor's summing up was as follows: "The suggestion which I should offer for the explanation of the terms Moslem and Haneefah is that some twenty years before Mahommed's mission some sort of natural monotheism was preached by Musaylimah, whose followers being called Moslems and Haneefs, these words were supposed to signify monotheist, and, as such were adopted by Mahommed who, owing to the comparative obscurity of Musaylimah, had, at least at first, no knowledge of their origin, and afterwards felt bound to assert positively that they were both in use in Abraham's time. The Meccan's taunt that Mahommed was instructed by Musaylimah may be interpreted as a fairly correct account of the facts, if we suppose Musaylimah's Suras to have been the earliest Arabic literature connected with monotheism, on which Mahommed modelled his early Suras. Naturally, he underwent a number of influences during the time in which he composed his Koran, and probably found it convenient to desert Musaylimah for the Old and New Testaments and the sayings of the Jewish fathers. I fear that in any question of literary ownership, there must be a presumption against Mahommed, for in cases where we know his sources, he indignantly denies the use of them; hence, where we do not know them quite certainly there is a suspicion that he is the imitator rather than the imitated. "If this be so, the figure of Musaylimah becomes rather a pathetic one. Quite late in life he will have tried to play the part which, by right of priority, he might have played much earlier had he had the energy of his disciple. When after Mahommed's death, he was in a position to attempt the part of conquering Prophet, he was near the end of a long life. He acted with remarkable skill and vigour, but the General sent against him was one of the ablest ever produced by Arabia, and Musaylimah's cause was seriously hurt by treachery."

The speakers who took part in the discussion which followed Dr. Margoliouth's paper were unanimous in their appreciation of his learned exposition; but most of them disagreed on a number of points. Sir Charles Lyall, who is an authority on things Arabic, considered that the Professor had not proved his case. The young Moslem, before alluded to, stated that he had never found any connection between Moslem and treachery; he contended that the meaning of the word Islam was a striving after righteousness. Lord Reay said that the subject was evidently a knotty one and that there had been a good deal of skating over thin ice; but in complimenting Dr. Margoliouth on his learned paper, Lord Reay declared that whether one agreed with its suggestions or not, it had shed glory over the occupant of the Chair of Oriental Literature in Oxford.

Dr. Margoliouth's reply to the criticisms on his paper was exceedingly diplomatic. He said that one of the objects, in fact, the principal one, of submitting such a paper to a learned Society was to elicit the opinions of others on the questions raised. The remarks which his paper had called forth would open up to him lines of study which would not only be interesting but useful.

C. & M. Gazette.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—Kable.

GENERAL TOM THUMB.

There have been smaller dwarfs than Tom Thumb, but none brighter or more intelligent than our tiny Yankee, who was never more than three feet tall, writes Mary Shears Roberts in St. Nicholas. He was born in Bridgeport, Connecticut, in 1832, or thereabout, of "poor but honest parents." His real name was Charles S. Stratton, and although his relatives always called him Charlie, he was known to the world at large as the one and only "General Tom Thumb." Under the management of Mr. P. T. Barnum, our small hero traveled all over and all round the earth, making two colossal fortunes, one for himself and one for his manager. On January 18, 1844, he set sail for Europe to try his fascinations on kings and queens and princes.

Fifty years ago a voyage across the Atlantic was a much more important event than it is now, and we may rest assured that Mr. Barnum made great capital of this nineteen days' journey. The party consisted of the manager, the general, his parents, his tutor, and a French naturalist; and a brass band escorted them to Sandy Hook. This fact was duly heralded in the London newspapers, to which was added the statement that "on leaving New York, the dwarf was escorted to the packet by no less than ten thousand persons!"

Soon after arriving in London, Mr. Barnum and his charge called at the office of the Illustrated London News. The first portrait of Tom Thumb taken in England appears in that journal, dated February 24, 1844. There are two cuts. In the first he is seen standing on a chair by a table which serves to emphasize his diminutive size. The second picture is very good, and is called "The American Dwarf at the Princess Theater." He is represented as being on the stage before the footlights, parodying the walk and manner of Napoleon.

The American minister, the Honorable Edward Everett, was very kind to his countrymen, and it was at his house that Mr. Barnum met a certain Mr. Murray, master of the queen's household. On the day following, one of the Queen's Life Guards appeared before Mr. Barnum with a

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THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

note containing an invitation from the queen to General Tom Thumb and his guardian, Mr. Barnum, to appear at Buckingham Palace on a specified evening.

In retiring from the royal presence, Mr. Barnum attempted to follow the example set by the lord in waiting by backing out. The gallery was of great length, and the gentlemen with long strides made rapid progress; but Tom Thumb's short legs left him far behind—or before. Seeing that he was losing ground, he turned and ran a few steps, then resumed the process of "backing." Again losing ground, he repeated the performance, to the great amusement of the royal spectators. The queen soon sent another summons, and the general, with his guardian, made a second visit to the palace, being received in the Yellow Drawing-room. A third visit was soon paid to Buckingham Palace, and this time the queen's uncle, Leopold, king of the Belgians, was present, and was greatly amused, asking many questions; and Queen Victoria, desiring the general to sing, inquired what song he preferred. "Yankee Doodle," was the prompt reply. All present laughed heartily, and her majesty said: "That is very pretty song, general; sing it, if you please," and he did.

One afternoon, attired in a court dress, consisting of a handsomely embroidered velvet coat, short breeches, white satin vest, white silk stockings, pumps, wig, cocked hat, and dress sword, he went to Marlborough House, the residence of Queen Adelaide, widow of William IV.

"Why, general," said the queen dowager, "I think you look very smart to-day." "I guess I do," he answered contentedly. Before he left the queen took him up on her lap, saying: "I see you have no watch; will you permit me to give you one?" "I should like it very much," was the answer; and a few weeks after, he was again invited to Marlborough House, where Queen Adelaide gave him a beautiful but tiny watch and chain.

He received many other presents from various people, and these were all placed under a glass case and exhibited at the receptions. The duke of Wellington frequently looked in upon the little man; and on one occasion, when the small general, with folded arms and knitted brow, was strutting up and down, imitating Napoleon, the big general, Wellington, laughingly inquired: "Of what are you thinking, my little man?" "I am thinking, sir, of the battle of Waterloo," was the prompt reply.

USEFUL HINTS.

—Active persons or nervous temperament can hardly get too much sleep.

—A piece of fresh butter dropped into a pan of boiling jam will prevent it running over.

—If a comb is well soaked in salt and water for twenty-four hours it will last much longer.

—Gold is nineteen times heavier than the same bulk of water; silver is ten times, and iron seven times as heavy as water.

—Linoleum should not be washed often, and never under any circumstances should scrubbing-brushes, soap, or soda be used; they ruin oilcloths.

—A few drops of camphor added to the water in which the face is bathed in warm weather will do much to remove the shiny appearance of the skin.

—The partaking of a slice of pineapple after a meal is quite in accordance with physiological indications, since, though it may not be generally known, fresh pineapple juice contains a remarkably active digestive principle, similar to pepsin.

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—When floorcloth gets really dirty wash it with clean, warm water, adding a little liquid ammonia, change the water frequently, use a big, soft cloth, and be sure to wipe perfectly dry with a dry duster, as little pools of water left will rot the cloth.

—For the instruction of young mothers, the first symptoms of measles show themselves by headache and shivering—also by a cold in the head. Later on, about the third day, perhaps earlier, a few red dots are seen about the face, neck and behind the ears.

—Never allow fading flowers to remain in a room.

—All traces of mud can easily be removed from black clothes by rubbing the spots with a raw potato cut in halves.

—Bamboo furniture is best cleaned with a small brush dipped in warm water and salt for the salt prevents its turning color. The same treatment may be given to Indian and Japanese matting used for floor coverings.

—To make elder flower water, pluck the flowers, cut off the stalks quite close up to the blossoms, and place the latter in an earthenware jar; then cover with water, heat to the boiling point, strain and bottle for use. Two ounces of spirits of wine to one quart of this water will help to preserve it.

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FOREIGN TELEGRAMS.

IRISH HONOURS.

London, Aug. 12.
Numerous appointments to the Victorian Order have been made in connection with the Royal visit to Ireland. Lord Dudley and the Marquis of Londonderry are appointed Knights Grand Cross of the Order and the Knights Commanders include Sir Antony Mac-Donnell.

VISIT TO THE CONTINENT.

King Edward has started for Marienbad.

THE MURDER OF THE RUSSIAN CONSUL.

London, Aug. 12.
The Sultan of Turkey yesterday sent his eldest son to the Russian Embassy at Constantinople with a message renewing the expressions of his regret at the murder of the Russian Consul at Monastir. The Russian Consul at Uskub has been transferred to Monastir.

THE UNREST INCREASING.

An insurrection has broken out in the Vilayet of Adrianople. Four thousand Turks with artillery surround Krushevo, reparing to re-capture it from the insurgents. The revolt spreads daily, and Bulgarian youths are leaving villages and joining bands in the mountains. The Turks declare that the Bulgarians lost 150 killed in the fight at Sorovitch.

THE INSURGENTS AND THE GOVERNMENT.

It is rumoured that the insurgents at Krushevo, after repulsing two assaults, offered to surrender conditionally; but the authorities at Constantinople, being consulted, ordered no quarter to be given.

London, Aug. 12.
Lord George Hamilton, in the House of Commons, said it had been arranged that Lord Curzon should remain in India until May 1904, and should be able to continue his duties beyond that. Government would extend his office, not exceeding two years. It was likely before entering the fresh term that he may require a holiday to England.

EFFECT OF INDIA'S PROTEST.

Mr. Brodrick in the House of Commons announced that until India agreed to the South-African army scheme permanent barracks would be erected in South Africa for only 15,000 men.

Subsequently on the budget of Lord George Hamilton, he announced that India disagreed from the scheme (as set forth in the telegram of the 16th ultimo). The War Office, therefore, did not intend incurring the expenditure in South Africa which otherwise it would have done.

In the lobbies this is construed as the practical abandonment of the scheme and resumption of the old 15,000 garrison.

A RUSSIAN VICEROY.

London, Aug. 13.
The Tsar has issued an ukase appointing Admiral Alexieff Viceroy of the Far East, with supreme power, and responsible only to the Special Council at St. Petersburg. The Viceroyalty comprises the Amur and Kwangtung territories.

London, Aug. 13.
The latest advices from the Balkans state that a most serious revolution is spreading eastward. A big fight has taken place near Monastir, where the Consuls are endangered.

Lord Lansdowne, in the House of Lords, said that the Government was anxiously watching the situation in the Balkans.

London, Aug. 13.
Lord Salisbury is unwell and considerably exhausted.

THE ROYAL VISIT TO THE CONTINENT.

London, Aug. 14.
The King's Speech says that he trusts that his visit to Portugal, Italy and France has produced good results. "Nothing could exceed," said His Majesty, "the cordiality of my reception. The recent visit of President Loubet to England," continued His Majesty, "has given rise to a striking exhibition of mutual good will."

THE VISITS TO SCOTLAND AND IRELAND.

His Majesty then expressed gladness at his visit to his people in Scotland and Ireland. Their warm expressions of good-will had greatly touched him. The Speech dwells with the deepest gratification on the signs of increasing concord between all classes in Ireland, presaging a new era of united efforts for the general welfare.

SPEECH BY LORD GEORGE HAMILTON.

It was because he favoured economy in keeping down India's military expenditure that he assented to the proposal of the Government for negotiating a subsidy and an agreement with the Ameer similar to the agreement with his father.

INDIANS IN SOUTH AFRICA.

He would do his utmost to secure the amelioration of the condition of the Indians already in South Africa, and unless an improvement was guaranteed, would not sanction any proposals encouraging immigration.

PRESS OPINION.

Except the *Times* which is silent, and the *Standard*, which refers to the matter in only a few colourless words, the papers generally are pleased at the abandonment of Mr. Brodrick's South African proposal. The *Morning Post* says it is a most satisfactory announcement, as the proposal seemed certainly based upon injustice. The *Daily Chronicle* thanks Lord Curzon and Lord Kitchener for the relief afforded to the nation's conscience.

THE AMIR'S SUBSIDY.

Lord George Hamilton, in his speech, further said that the Viceroy had informed the Amir that he might draw on the balance of the subsidy due to Abdur Rahman, but the Amir had not yet done so.

FIGHTING AT KRUSHEVO.

The Turks have captured Krushero, and fighting continues outside the town.

Russia has accepted Turkey's indemnity of 400,000 £ for family of the murdered Consul Rostkowsky.

THE CONSUL'S MURDERER.

The court-martial has condemned to death the murderer of M. Rostkowsky and his accomplice. The sentence was immediately carried out.

Lord Salisbury is slightly stronger, but the greatest anxiety is felt about him at Hatfield.

BULGARIAN ACTION.

A quantity of ammunition for Macedonia has been confiscated in the Belgrade Custom house packed in cases marked "Hardware—Nails."

BULGARIAN CHARGE AGAINST TURKS.

The Bulgarian Government, in a memorandum to the Powers, accuses the Turks of exasperating and terrorizing the Christian population by burning, pillaging and violating, and the arrest and banishment of the innocent, and the closing of schools and churches and enumerates the names of villages where atrocities have occurred, and the names of victims and in conclusion lays the whole responsibility on the Turkish Government, which had not fulfilled its undertakings.

RUSSIAN DEMANDS.

Besides the demands already mentioned on the 10th instant, Russia, with a view to the pacification of Macedonia, has demanded the punishment of all officials guilty of excesses, and the re-employment of foreign officers in the gendarmery and police; and has simultaneously informed Bulgaria that it would be a dangerous error to regard Russia's attitude at Constantinople as encouragement to revolution. Russia has also emphasized the necessity of Bulgaria vigorously counteracting the activity of the revolutionists.

BULGARIAN TROOPS CALLED OUT.

Two divisions of Bulgarian reserves will be called out to-day, it is believed with the object of strengthening the forces on the frontier.

A party of seven tourists have been killed in ascending the Aiguille Grise close to Mont Blanc.

NOTICE.

The Lake Memorial History Examination will be held in December next. The subjects are:

Macaulay's Essay on Lord Clive.
" " " Warran Hastings

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